

The Review.

VOL. X.

ST. LOUIS, MO., APRIL 16, 1903.

NO. 15.

THE YEARS OF PETER.

THERE has been much talk recently, on the occasion of the jubilee of His Holiness Pope Leo XIII., of the years of Peter,—most of it, we fear, based on erroneous notions.

The pontificate of St. Peter dates from the ascension of our Lord. "After the ascension of Jesus," says the Liberian Catalog, which is part of a collection of historical documents made in 354, "Blessed Peter assumed the episcopate and there was formed the succession as described in the following pages."

Now, if we take A. D. 30 as the year of Christ's death (our present chronology is not quite correct) and assume with Benedict XIV. that the ascension took place on May 5th of the same year, St. Peter having been executed on June 26th A. D. 67, the years of his pontificate would number thirty-seven, plus one month and twenty-four days, so that the ancient legendary prophecy, which is said formerly to have been addressed to every pope upon his coronation: "Non videbis annos Petri" (Thou shalt not see the years of Peter) would have come true.

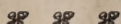
It must be remarked, however, that neither the date of the ascension of Christ nor of the martyrdom of St. Peter is absolutely certain. So long as it is impossible to fix the exact day when our Savior expired on the cross, the date of the ascension must also remain a matter of conjecture. And with regard to the year of the death of St. Peter, opinions also vary widely. The Liberian Catalog of Popes gives A. D. 55, which can not be correct; for, according to Eusebius, he died in the fourteenth (which, according to St. Jerome, was the last,) year of the reign of Nero, which would put his death between Oct. 13th, 67, and June 9th, 68. The calculations of modern authorities vary from 64 to 68. Knöpfler (*Kirchengesch.*, 2. ed., p. 44) and Erbes (*Die Todestage der Apostel Petrus und Paulus*, etc., Leipsic 1899) believe that the Prince of

the Apostles died "at the very beginning of the Neronian persecution," which was the summer of 64; Kirsch (*Hergenröthers Kirchengesch.* 4. ed., p. 89) decides in favor of the year 67, while Hoberg (*Kirchenlexikon*, ix, 1864) wavers between 67 and 68. The 29th of June as the day of his death is first found in the *Liberian Catalog*, which records the Roman tradition. In an old Gallic calendar of 448, the 22nd of February is noted as the day of the martyrdom of Sts. Peter and Paul.

The general assumption that St. Peter ruled for twenty-five years can be referred to his administration of the Church of Rome, the duration of which is indeed put by the *Liberian Catalog* at twenty-five years, one month, and one week. Eusebius tells us in his history that St. Peter came to Rome in the reign of Claudius (41-54). His advent can not, therefore, have antedated the year 42, since his imprisonment by Herod, recorded in the Acts, did not take place before Easter 42. After his liberation "he went to another place." This place is believed to have been Rome, and the reason it is not expressly mentioned, Kaulen surmises (*Einleit.* p. 229), is that "Theophilus, who lived there, knew it well enough." But it is by no means certain that Theophilus, to whom the Gospel of St. Luke and the Acts were addressed, resided in Rome. In St. Jerome's edition of the chronicle of Eusebius, which is only partially preserved, we read that Peter went to Rome in the second year of Claudius (Jan. 25th, 42-43). It is impossible to ascertain whether St. Jerome found this date in Eusebius or figured it out for himself. But even if it could be traced to Eusebius, it remains doubtful whether it embodied a tradition already existing or was simply his own calculation. Eusebius records the statement of an older writer, Appollonius, (about 200 A. D.) otherwise unknown, which says that, according to an ancient tradition, Christ commanded his Apostles not to leave Jerusalem for twelve years after his ascension. Thus Eusebius may have been led to figure the year 42 as the one in which St. Peter undertook his journey to Rome. Tradition likewise holds Peter to be the founder of the church at Antioch, which he is said to have administered for seven years. In the present state of research these conflicting traditions and statements can not be harmonized.

If St. Peter really arrived in Rome some time in 42 or 43, there can be no doubt that he again left the city during the expulsion of the Jews by Claudius (49 or 50). He presided over the council of the Apostles (A. D. 51) at Jerusalem, spent some time in Antioch (*Galat.* ii, 11), and preached in Pontus and other provinces of Asia Minor (*cfr.* I. Petr.), possibly also in Corinth, returning to Rome some time between 54 and 57. Many Protestants admit

only this second stay in Rome, rejecting the first as mythical. It is possible that between his first coming and his death there intervened a space of twenty-five years; but we have no certain proof of this and ought to be very cautious in making positive statements.



THE "AMERICAN CATHOLIC UNION."

Under this title there operates in the State of Pennsylvania an organization which, chartered as an assessment company, does not comply with the laws enacted for the supervision of regular life insurance companies, yet claims, among other things, in its advertising literature "semi-monthly premiums," "no assessments," and further: "that its rates are based upon mortality tables which have for years demonstrated their safety. Great precaution was taken by the founders of the A. C. U. to arrange the payment of a certain yearly premium for insurance, that will maintain a mortality fund sufficient to meet its death rate, and also provide a Reserve Fund to meet all future mortality, thereby avoiding the necessity of increasing your payments as you grow older."

So far, so good. But are the rates sufficient? And is the management of the "Union" competent to fulfill the promises so confidently made? A correct answer to these questions is certainly of great importance for the Catholic men who are asked to contribute their hard-earned dollars in the hope of thereby safely providing for their families.

A comparison of the rates of the A. C. U. with the net premiums for corresponding ages according to the actuaries' table, with 4% interest, shows clearly that the premiums of the A. C. U. are not high enough to cover even the mortality, without making any allowance for expense account.

To prove this assertion, age 50 is herewith figured out on the basis of original membership of 1000 men of equal age at entry, counting in no new members, taking death losses from year to year according to the American table of mortality. To simplify matters, the semi-annual rate of \$1.24 per \$1,000 is figured for a year as \$30 paid in advance, and death-losses for the current year are deducted from the income, leaving the balance, at interest of 4% per annum, also in advance.

The following table shows in the first column the year, second column number of surviving members, then annual death-rate, followed by income from membership, paid-for losses, surplus, interest income, and total reserve fund or deficiency; cents are omitted.

Year.	Surviv. Memb.	Deaths	Paid by Members	Paid-for Deaths.	Surplus.	Interest 4 per cent.	Reserve Fund.
1	1000	14	\$30,000	\$14,000	\$16,000	\$ 640	\$ <u>16000</u> 640
2	986	15	29,580	15,000	14,580	1,249	32,469
[3	971	15	29,130	15,000	14,130	1,864	48,463
4	956	16	28,680	16,000	12,680	2,446	63,589
5	940	16	28,200	16,000	12,200	3,031	78,820
6	924	18	27,720	18,000	9,720	3,532	92,082
7	906	18	27,180	18,000	9,180	4,050	105,312
8	888	19	26,640	19,000	7,640	4,518	117,470
9	869	20	26,070	20,000	6,070	4,942	128,482
10	849	21	25,470	21,000	4,470	5,318	138,270
11	828	22	24,840	22,000	2,840	5,644	146,765
12	806	23	24,180	23,000	1,180	5,914	153,851
13	783	24	23,490	24,000	Minus 510	6,134	159,475
14	759	26	22,770	26,000	3,230	6,250	162,495
15	733	27	21,990	27,000	5,010	6,299	163,784
16	706	28	21,180	28,000	6,820	6,278	163,242
17	678	30	20,340	30,000	9,660	6,143	159,725
18	648	31	19,440	31,000	11,560	5,926	154,091
19	617	32	18,510	32,000	13,490	5,624	146,225
20	585	33	17,550	33,000	15,450	5,321	136,006
21	552	34	16,560	34,000	17,440	4,742	123,308
22	518	35	15,540	35,000	19,460	4,154	108,002
23	483	36	14,490	36,000	21,510	3,460	89,952
24	447	36	13,410	36,000	22,590	2,694	70,056
25	411	36	12,330	36,000	23,670	1,855	48,241
26	375	35	11,250	35,000	23,750	980	25,471
27	340	35	10,200	35,000	24,800	27	644
28	305	34	9,150	34,000	24,850	<u>\$108,958</u>	<u>Deficiency.</u>
29	271	33	8,130	33,000	24,870		<u>24206</u> <u>49076</u>
30	238	31	7,140	31,000	23,860		72,936
31	207	30	6,210	30,000	23,790		96,726
32	177	28	5,310	28,000	22,691		119,416
33	149	26	4,470	26,000	21,530		140,946
34	123	24	3,690	24,000	20,310		161,256
35	99	21	2,970	21,000	18,030		179,286
36	78	18	2,340	18,000	15,660		194,945
37	60	16	1,800	16,000	14,200		209,146
38	44	13	1,320	13,000	11,680		220,826
39	31	11	930	11,000	10,070		230,896
40	20	8	600	8,000	7,400		238,296
41	12	12	360	12,000	11,640		249,336

This table should be instructive. Up to the 15th year the reserve fund is steadily increasing, reaching for 706 living mem-

bers the respectable amount of \$163,784. This is enough, may think a good many people who "don't figure." But if the concern is limited to the original membership, after 13 years the premium payments are no longer sufficient to meet the death losses, and the reserve fund must be drawn upon. For 3 years more the interest income stops the decay, but after the 16th year the money on deposit gradually gets less, and at the end of 28 years it is exhausted.

Then there are still 305 members living, each 78 years old, each having paid \$840:—where is their insurance???

The addition of new members might have supplied funds to pay death losses as they occurred. In that case the original class of 1000 men would have furnished a total deficiency of almost \$250,000, which was paid by the new members. That may be charity, but it is not business.

In this illustration, no allowance is made for expenses, every cent of money paid by members being used for payment of losses. In matter of fact the expense account is quite heavy, as shown by the official report of the Pennsylvania Insurance Department.

The A. C. U. commenced business in 1900. According to the Insurance Commissioner, income and expenditures for 1900 and 1901 were as follows: (1902 is not yet published)

INCOME.	1900.	1901.
Membership fees, assessments and exam. fees.....	\$19,966.79	\$27,925.46
Interest.....	128.94	268.20
All other sources (supplies, benefits, etc.)..	439.92	210.79
Total income, - -	\$20,535.65	\$28,404.45

EXPENDITURES.

For death losses and in 1900 returned to members.....	\$ 6,515.00	\$10,500.00
For expenses.....	4,293.34	11,279.17
Total outgo, - -	\$10,808.34	\$21,779.17

For the 2 years the expenses are:

\$ 4,293.34 in 1900.

11,279.17 in 1901 and unpaid bills for
995.82

\$16,568.33, so that

of an income for 1900, of - - \$19,966.79
and for 1901, of - - 27,925.46

i. e., a total paid by members of - - \$47,892.25
more than one-third was spent for management.

Summing-up, it were very desirable to have the A. C. U. operate under the regular insurance laws, since in that case the insurance department would see to it that the rates charged would lower the liabilities assumed and that the required reserve fund be properly kept; under existing circumstances no Catholic looking for reliable insurance should be advised to join the A. C. U. because the concern is bound to come to grief, "burning the candle at both ends," by not charging enough for safety and spending too much for expenses.

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OUR HIERARCHY AND MIXED MARRIAGES.

Our friend Martin I. J. Griffin has for many years pleaded strongly and incessantly for the abolition of the custom of bishops adding dignity and seeming sanctity, by their presence and cooperation, to mixed marriages, which the Church condemns in principle. In the very latest number of his *Researches* (No. 2) he declared that the clergy will preach and editors write against the evil of mixed marriages in vain, so long as high dignitaries publicly participate in or assist at their solemnization.

The ink was hardly dry on his note, when the daily papers printed this despatch from New York:

"Owing to the reception of orders from the Propaganda at Rome, it became known that Archbishop Farley would not, as has been asserted, officiate at the wedding of Reginald Vanderbilt and Miss Cathleen Neilson. The order is not for this specific case, but is general in its character. Positive instructions have been received by the Catholic hierarchy of the United States forbidding them to officiate at any more weddings in which one of the contracting parties is a non-Catholic. This applies to bishops, archbishops, and the only American Cardinal. This rule is not generally known, and will come somewhat as a surprise to many spring brides contemplating an imposing ecclesiastical function."

If it is true, as the despatch adds, that Msgr. Ireland is the only archbishop in the United States who has never consented to officiate at a mixed marriage, that otherwise liberal prelate deserves particular credit. But we believe there are others; we have never heard, for instance, that Archbishop Katzer of Milwaukee officially assisted at a mixed marriage.

As for that reported order from the Propaganda, we sincerely hope it has been issued. It certainly was sorely needed.

THE ARGUMENTS AGAINST CREMATION SUMMARIZED.

We are requested for a brief summary of the Catholic arguments against cremation. Such a summary could easily be drawn up from the various articles which have appeared in *THE REVIEW* in the course of the last ten years, treating some of the subject in general, others of different phases thereof. In order to oblige the questioner, however, and because the theme is one which ever recurs, we will reproduce here the arguments in the form in which the Bishop of Middleborough marshalled them in a letter which he wrote in 1889, when the town council of his episcopal city planned the building of a public crematory :

1. No necessity whatever, whether on sanitary or economical grounds, has yet been proved to justify so violent and revolutionary a change in our religious and natural customs.

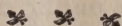
2. The present mode of burial in the earth is the most natural, the most economical, the most ancient, and the readiest method of disposing of the untenanted human body. Science with all its pretensions can not here improve upon nature, for the earth, when not unduly impeded in its operations, is the best dissolvent of decomposing matter.

3. Inhumation has an additional claim on the reverence of a Christian people, as it is par excellence the Christian mode of burial; whereas cremation is known to be pagan in its origin, arising as it did out of the exigencies of military discipline before the Christian era. It was never accepted by the Christian Church. Indeed it became a subject of reproach to the early Christians that "they detested cremation" and "condemned the burial of fire," as they termed it. As Christian civilization advanced, cremation receded, and in the fourth century entirely disappeared.

4. The history of the attempt to revive cremation after a lapse of nearly 1,400 years can never recommend its adoption by a Christian people. It arose (in the year 1794) amidst the horrors of the French Revolution, and its chief recommendation was that it ran counter to Christian sentiment and modes of thought. In spite of the aberrations of the age, it proved an entire failure. Nothing daunted, however, the Italian revolution, after the fall of the temporal power of the Roman Pontiff, made a fresh effort to restore this relic of the pagan world; for the credit of Catholic Italy be it said, it has proved an ignominious failure. Out of a population of 26 millions an average of 100 cremations per annum can not be regarded as a success, financial or otherwise.

5. The doctrine of the resurrection is not and can not be affected by the mode of disposing of the human body. No effort of man can stay the execution of a divine decree. Nevertheless,

inhumation has the sanction of the Old and New Testament, and may truly be said to be in harmony with the spirit which inspires both. As to the practice, the Jewish and Christian catacombs in Rome, dating back to the period when cremation was at its height, abundantly show that the Jews and Christians at least preferred their own traditional mode of burying the dead..... Reverence for the dead is a sentiment which lies deep down in the human heart, and has its roots in the natural as well as in the supernatural. He would be a shallow philosopher who would ignore its existence.



CERTAIN QUASI-MIRACULOUS PHENOMENA IN THE LIGHT OF MODERN SCIENCE.

In a brochure, 'La Science de l'Invisible ou le Merveilleux et la Science Moderne,'*) Rev. P. Hilary de Barenton, of the Capuchin Order, considers certain quasi-miraculous phenomena in the light of modern science as illumined by the faith. They are chiefly these: 1st. A young Syrian girl of Beyrout, fifteen years old and a pious Catholic, sees through earth or stone with perfect ease, and has been of great service in revealing the location of subterranean water-courses. 2d. Frère Arconce, of the Petits-Frères de Marie, has discovered more than 1,300 sources of water by means of an iron rod, and recently, having been summoned to Rome by Msgr. Gracci, repeated the phenomenon there, and was made the subject of a report to the Pontifical Scientific Academy. 3d. The ability universally accepted of the Spanish Zaboris, to see through opaque substances—e. g., into the interior of the human body, or to a depth of thirty feet underground.

In discussing these curious physical phenomena, Rev. P. de Barenton presents us with a well compressed treatise on the Röntgen and allied rays of light ordinarily imperceptible to the normal eye. He shows by a table that no substances are absolutely opaque, each being penetrable by some one of the sets of rays now known to science. Normal insensibility to these rays must be ascribed not to the retina—which seems really to detect them when in contact—but to the defective transparency of the crystalline lens. The brochure discusses the possibility of our sometime coming at a means of rendering all these rays perceptible by means of instruments.

*) Paris: Librairie Blond et Cie. We have | summary of its contents from the Catholic
not read the brochure but adapt the above | World (No. 457.)

INVESTING IN RAILROAD STOCKS AND BONDS.—IV.

1. WHO BENEFITS BY STOCKWATERING?

Surely not the public at large. To meet the fixed charges and obtain something in the shape of dividends, passenger and freight rates must be kept up or increased; the wages of the employés are lowered rather than raised. Neither is the small investor benefited. For solid cash he buys very "soft" goods. In prosperous times he may draw interest or even profit by the market value of his stock, but as soon as depression sets in, his dividends are nil, and he loses even of the capital invested.

Who, then, profits by stockwatering? The promoters and bankers. Says the Final Report of the U. S. Industrial Commission:

Heavy capitalization is, without question, injurious to the interests of investors and the public at large; but to promoters and bankers it opens opportunities for great gains. The promoter is a person who formulates the plan for the formation of a new corporation or combination and induces the different companies concerned to accept the terms proposed. The practice is generally the same in the case of industrial corporations and combinations as in the case of railroads. The ordinary method of procedure is for a promoter to secure from the various companies which are to be consolidated options of purchase at fixed sums upon each plant. Then a new company is organized with a capitalization of possibly double the amount of the options. The companies are paid either in cash or in preferred stock of the new corporation, with perhaps some common stock thrown in as a bonus. The remainder of the capital stock then goes to the promoter as pay for his services in effecting the consolidation. In a word, promoters' profits come from watered stock. The extent of the promoter's gains in such a case depends upon his success in selling the new stock to the investors. Here the banker comes to the assistance of the promoter. The latter induces some financial interest to underwrite the stock of the new company. The underwriter agrees to negotiate the sale at a given price for a certain amount of stock. If the banker succeeds in selling all the stock within the specified time at a price as high as that fixed in the contract, he has no further responsibility in the matter; if not, he is obliged to take the unsold stock himself. In some cases, again, underwriting takes the form of a guaranty by a banking house of the payment of bonds issued by a company. The banker, of course, demands large pay for his services, either in the form of commissions or of stock. Often the work of both promoter and financier is performed by the same individual or firm.

2. EFFECT ON INVESTORS.

The operations of promoters and financiers have introduced an element of speculation into the dealings in new securities, and from this source have arisen serious evils. The two classes named secure their profits from the first sale of the stocks rather than the future earnings of the combination. It is for their interest, accordingly, to induce investors to buy the stocks at the highest possible prices. The larger the amount of stock which they can get, the greater are their profits. In order to create a demand for the stock, the condition of the business may be misrepresented in the prospectus issued.

3. METHODS OF PROTECTING INVESTORS.

The existence of these evils raises the question whether some measure can not be devised for the protection of investors against the speculative manipulation of railroad and industrial properties. One remedy might be found in legislation similar to the English Companies Act of 1900. This act aims to secure publicity and to enforce responsibility in the organization and management of corporations. It provides that a copy of every prospectus issued by any intended company shall be signed by every person who is named as a director, or proposed director, and shall be filed with the registrar of corporations. The prospectus, moreover, must state the nature and extent of the interests of the holders of the property, the salaries to be paid to directors, the names of the vendors of the property, and the amounts payable in cash, shares, or debentures; the amount payable to any promoter as commission, and the nature and extent of any interest of any director in the property and the amount to be paid to him for this interest for its promotion. Furthermore, a statutory meeting of the stockholders must be called at a time not less than one month and not more than three months after the company is entitled to commence business, and seven days before such meeting a report must be sent to every member of the company, stating the number of shares allotted, the amount of cash received for them, and sundry other particulars as to the condition of the company. No company is allowed to commence business until every director has paid in cash, on each of the shares taken or contracted to be taken by him, a proportion equal to that payable on allotment on the shares offered for public subscription. It is also required that within one month after allotment a statement shall be filed with the registrar, giving particulars of any contract under which shares are to be given for any consideration except cash. Finally, if any person in any report, balance sheet, or statement to shareholders, makes a willful mis-

statement, he is declared guilty of a misdemeanor and liable to imprisonment not exceeding two years. These are the main provisions of the new act for regulating the formation of corporations in Great Britain. It is appropriate to consider the expediency of similar legislation in the United States as a remedy for abuses connected with promoting and financiering.



HOW EVOLUTIONISM DESTROYS SCIENCE.

In the second fascicle of the *Stimmen aus Maria-Laach*, Father Victor Cathrein, S. J., discourses luminously on the final consequences of evolutionism. Among other things he shows how it destroys science.

According to the evolutionistic doctrine, man, like everything else in the world, is in a flux of constant development. There are no eternal truths: "Πάντα ῥεῖ," as old Heraclitus put it many centuries ago. It follows that under this theory science is impossible; for science is based on necessary and immutable truths. It was believed among some ancient peoples that the earth rested like the shell upon a turtle. Was that truth? Was it science? The disciples of the relative-genetic method must affirm that it was. They have no criterion by which to judge the truth or falsehood of the beliefs harbored by various nations at various times. The ancients believed one thing to be true; we believe another; the men of a later age will hold still other views. That cuts the ground away from under all science. True science never ages. What it has proved to be certain, remains certain for ever and anon. Nor will it help the evolutionists to except mathematics from their dictum. For mathematics rests largely on metaphysical notions and principles. It is necessary, therefore, either to accept immutable, eternal truths for all sciences, or to destroy the very concept of science. Utter annihilation of truth and certainty, the "bankruptcy of science," as Brunetière calls it,—such is the necessary consequence of evolutionism. "Thus," says Paulsen, "at the end of the nineteenth century, after all the experiences of history and in the fullness of nature, we stand under a strong impression of ignorance, darkness, emptiness of intellectual life. We work—work—and do not know for what." Which recalls the words of the prophet: "They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water." (Jer. ii, 13.)

CARDINAL GIBBONS AND "THE DEVIL IN ROBES."

In our No. 12 we published a letter addressed to THE REVIEW by the acting First Assistant Postmaster-General, Mr. J. J. Howley, wherein that gentleman said in reference to the advertising circulars entitled 'The Devil in Robes,' sent out by the Continental Bible House of St. Louis, that "about a year ago this matter was brought to the attention of His Eminence, Cardinal Gibbons, and he concurred in the opinion of this Department that to take action toward excluding the circular from the mails would be to give the publication further advertisement and increased sales," and that "for that reason it is not thought expedient to take such action.

The editor of the *Church Progress* forwarded a copy of Mr. Howley's letter to Cardinal Gibbons, enquiring if he had really thus advised the Post Office Department. Here is the reply (*Church Progress*, No. 52):

"Baltimore, Md., April 3rd, 1903.

"Editor The *Church Progress*:

"Dear Sir:—In reply to your letter asking information about the action of His Eminence in the "Devil in Robes" publication, His Eminence directs me to say that he has no recollection at all of ever having had any communication with the Postoffice authorities about it. Very truly yours,

P. C. GAVAN, Chancellor."

THE REVIEW has written to the Postmaster-General for further explanation.



—The International Catholic Truth Society, Arbuckle Building, Brooklyn, N. Y., has brought out, in pamphlet form, 20 pages, a Symposium of Views on the Friar Question in the Philippines. It contains three papers: 1. "Protest of the Filipino Catholic Centre Party," as addressed to the Catholic press and all the Catholic faithful of the United States. 2. "Father San Julian's Statement." 3. The admirable essay by Stephen Bonsal, originally published in the *North American Review* for October, 1902.

—It may interest the philosophers among our readers to learn that Rev. P. van Becelaere, O. P., is publishing at present an instructive series of papers on the history of "Philosophy in America" in the *Revue Thomiste*, 222 Faubourg S.-Honoré, Paris.

—The printing-office of the Propaganda has just issued volume XI. of the splendid Leonine Edition of the works of St. Thomas Aquinas. It contains quaestiones i—lix. of the third part of the *Summa theologica*.

LETTER BOX.

Henry.—Their stomachs will stand anything—if it but have a religious trade-mark blown in the bottle.

A.—He was a real and live dean, but not of your neighborhood. Am glad to hear that the Bishop of your Diocese cultivates the useful virtue of burning his own smoke.

Sac. St. L.—We can't say how he stands on Liberalism. We are in the fix of the Idaho baggage man who had a dog in his car. The dog looked well, and when some one asked the baggage man where it was going, he replied: "I don't know; he don't know; he's eaten his tag."

P. P.—It may not be entirely false that "only the fool defies public opinion," but your own Bishop Spalding says (Socialism and Labor, p. 89) that "those who have best insight have a fine scorn of public opinion. They are able to do without its approval, and they end by receiving it."

Balt.—Never mind. I'm used to being calumniated. Can say with Napoleon (*si magno licet componere parvum*): "La calomnie a épuisé tous ses venins sur ma personne; les pamphlétaires, je suis destiné à être leur pature, mais je redoute peu d'être leur victime: *ils mordront sur du granit.*"

Falstaff.—Yes, poor Thorne is coming to realize his shortcomings. The last *Globe* shows a better spirit. I do not want to disturb his peace of mind again. Let us leave him under the impression that he has demolished the REVIEW man. It may be a stupid but it is certainly a very useful virtue not to know when you are licked.

Amicissimo.—You are right, unfortunately. Any sort of advertising seems to be acceptable to some Catholic newspapers. Like the pious editor in the Biglow papers, their publishers, if hard pressed, would have to confess:

"I don't believe in princerple,
But oh, I *du* in interest."

Querenti.—There are all kinds of newspapers. There is the one that seeks to please its readers by extraordinary devotion to ordinary details; and it does please its readers and has many thousands of them. If it chooses to display the portrait of an infant covering half of the first page with some such headlines as "Horrible Smashup—Baby Throws Its Bottle Out of Cradle—Lies Weltering in Its Contents on the Floor"—it should not be criticised from the standpoint of the journal that devotes its first page to some cracked-up international muss. Myriads of readers will enjoy the baby story to the bottom of their hearts, where they would consider the perusal of ten lines about our diplomatic relations with Germany as melancholy "wading" through something very dry and dusty. There are all kinds of people and all kinds of newspapers. You are supposed to purchase and read the one that appeals to your intellect and—to have charity for the others.

MINOR TOPICS.

Definitions of Christianity.

The *Sun* of April 5th quotes a number of Protestant preachers as defining Christianity with liberalistic breadth as the religion which includes all others. We all believe in one God. Get to Heaven by any road you like, and you are a good Christian—such is apparently the essence of modern Protestant teaching in America.

Christianity would never have been preached and propagated if it had not been offered to mankind as the one and only means of salvation. Except for that belief, there would have been no missions to the heathen. If Buddhism and Christianity are substantially identical, as one of these preachers claims, why have thousands of missionaries for hundreds of years been seeking to convert Buddhists to Christianity? Are the millions still expended annually on the support of Christian missions in India, China, and Japan contributed by Christians on any other theory than that the Gospel alone points out the way of salvation for men in a future state?

"If the views we have quoted are sound"—says even the "broad-minded" editor of the *Sun*—"that all the great religions are the same in essence and men can get to heaven by one as well as by another, 'by any road you like,' the history of Christianity has been a long record of waste of energy, enthusiasm, and material resources."

The Holy Shroud of Turin.

Father Herbert Thurston, S. J., concludes a review of the arguments pro and con in the controversy on the so-called Holy Shroud of Turin, thus (*Tablet*, No. 3276):

"Consoling as it would assuredly be to all of us to venerate the actual linen which wrapped our Saviour's body in the tomb, and to look upon the imprint of His own divine countenance, mysteriously preserved through eighteen centuries, we nevertheless can not accept the papal documents of a later and uncritical age as by themselves establishing the authenticity of the disputed relic. To whatever conclusion for or against individual scholars may incline, it must be admitted that the compromising evidence marshalled by Canon Chevalier in 1900 remains unshaken to the present time, and it is to be hoped that a thorough scientific examination of the incriminated cloth will be permitted before it be again exposed to the solemn veneration of the faithful in the Cathedral of Turin."

A Roman-Protestant Conspiracy!

An Episcopalian paper has unearthed a "Roman-Protestant" conspiracy. "The Roman-Protestant alliance to compel this (the "Protestant-Episcopal") church to retain its present name, is one in which it is difficult to tell which party to the alliance—of course an unintentional but quite an effectual

alliance—is most anxious,” says the *Living Church* (P. E.) of Milwaukee and Chicago (quoted in the N. Y. *Evening Post*, March 7th). “Week by week the Roman papers advert to the subject. It would appear incredible that intelligent men of our Protestant section, who claim to be bitterly anti-Roman, could so completely play into the hands of Rome as, on this issue, they do, and as any one can see they do if he will look over the Roman papers. If we Catholics (?) were thus in complete agreement with Rome as to some projected movement within this church, we should be bitterly assailed as ‘Romanizers,’ as past history shows. We can not and do not use this epithet upon the Protestant section to-day; yet the fact that they and the Roman propaganda are both actively working for the same end—that of retaining the Protestant title to this church—is notorious, week by week, as the Roman papers come to our desk.”

The “semi-teetotalers” in England are “*Semi-Teetotalers.*” those who bind themselves to abstain from liquor except at the midday and evening meals. The London *Daily News* plays agreeably upon the word:

For some days we have been pondering anxiously over the new word which has been added recently to our forgiving mother-tongue. Perhaps if we could meet a semi-teetotaler in the flesh we should better understand the name he gives himself. A teetotaler is, we take it, a man whose consumption of alcoholic liquor is nil. A semi-teetotaler must therefore be half a man whose consumption of alcoholic liquor is nil. But which half? Of course it would be affectation on our part to ignore what seems to be the intention of the philologists who have framed the new substantive. They would say with us that a teetotaler is a person who is supposed to consume no liquor. But a semi-teetotaler they would define as a whole man who consumed half no liquor. We are thus reduced to the old controversy, which has already been thrashed out in our long-suffering letter-box, as to what is the precise result obtained by multiplying nothing by a half.

A clerical subscriber in New England writes to us regarding our recent reference to the legend of Sts. Lazarus, Mary, and Martha at Marseilles:

“Should the Breviary be reformed by the Commission to which you have several times referred, I shall be among the pleased and shall make effort to procure the new, even though allowed to use the old, as it is said old priests may. But I do most earnestly hope that the Commission may leave us the sweet legend of Provence as it is briefly referred to in the office of St. Martha, no reference being made to it in the office of St. Mary Magdalen. If you will go back to the *Dublin Review* for July, 1878, article: ‘The Legend of Provence,’ I believe, you will find some very interesting reading which does not agree with the conclusions of Duchesne. And I have just been reading for the second time an article of Dr. Shahan’s on the Bollandists, in which he uses the following words, which it seems to me apply to the matter in hand: ‘To men of faith it is a thrilling thing to tread forever in

the vicinity of the Saints and Paradise, and to so treat of the glories of Catholicism that the latter shall not be robbed of her titles, nor the claims of truth suffer violence, nor the humble faithful receive scandal at seeing some pious local belief relegated to the shadowy land of legend and illusion.' "

A reader in New York City writes to THE REVIEW :

"Strange to say, here in the East the music in Catholic churches is going down, down, down. The true music, interpreted in accordance with the spirit of the Church and the requirements of her ceremonial and liturgy, is not introduced, yea, it is even ridiculed by organists. Why, here in New York there is a Catholic church in which on Palm Sunday a piano and the organ are played during divine service and some star singer (perhaps not even a Catholic) sings the 'Palms,' or 'Ad majorem Dei gloriam.' "

All we can do to better this deplorable condition of affairs is to point out again and again that the Church has her own music which she wills to be used in her liturgy, and that the young candidates for the priesthood should be imbued in the colleges and seminaries with a profound realization of the importance of this subject and with the ability and desire to obey the laws.

By purchasing the Marion-Sims Medical College and incorporating it with St. Louis University as its medical department, the Rector of the last-mentioned institution has taken up anew the work of his predecessors in the forties, interrupted by the Know-nothing-movement, of developing the great Jesuit college of the West into a real university in the European sense. The extension of the theological course and the addition of a law school, already in contemplation, will give the University all the four faculties ; and in this profitable and altogether necessary undertaking we trust Rev. Fr. Rogers and his brethren will have the cordial and active co-operation of every Catholic in the West.

It appears that Rt. Rev. J. J. Glennon, Titular Bishop of Pinara and Coadjutor to Msgr. Hogan of Kansas City, has been appointed Coadjutor-Archbishop of St. Louis with the right of succession. Msgr. Glennon is a comparatively young man, not much over forty, of Irish birth and training, whose career in this country has been quite meteoric. He was the choice of Archbishop Kain, and in cordially saluting him as our next Archbishop, we sincerely hope that he will prove himself worthy of the great confidence which Rome has placed in him and rule this important Diocese with the vigor of a Kain combined with the gentleness of a Kenrick.

When Father Brandi and Msgr. Schroeder some years ago detected Neo-Pelagianism in Catholic America, they were accused of calumny. Now comes Bishop Spalding and declares : "As a people we have been, and probably still are, believers in the fundamental error that denies the original taint in man's nature." (Socialism and Labor, p. 34.)

